

BIBLE SOCIETY RECORD

Pacific Theo Seminary 203



AND THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS



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WHEN our Lord Jesus came back from Paradise to Jerusalem and from the companionship of the dead to the dear fellowship of his chosen disciples, he brought them no new disclosures from beyond the bourn, but their hearts burned within them as he unfolded the Hebrew Scriptures and told them how ancient prophecies were fulfilled in his death and resurrection. What Moses and Elijah may have had to say to him in Hades was of small moment, but it was important for them to understand the connection between the things which had been told to the fathers through the prophets and those told in later days by the Son; and from this we learn that the church of the future, the church for which this Conference works and prays, must be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord." Men may be saved who know no more of Christ and his salvation than did the malefactor on the cross, but the Bible makes provision for a larger upbuilding in knowledge and wisdom. The Bible work of the Nineteenth Century is but a beginning, and it would be disastrous to suspend it at the point now reached. On the contrary, let the Twentieth Century carry it on to perfection "that the man of God may be perfect, thoroughly furnished unto all good works."

—Edward W. Gilman, D.D., from "The Nineteenth Century to the Twentieth," read before the Ecumenical Conference.

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EDITORIAL NOTES.

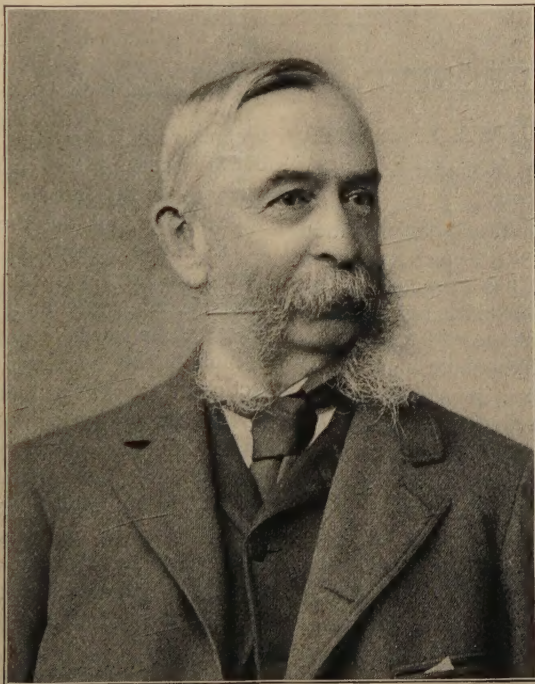
NOTICE.—The fiscal year of this Society closes on Tuesday, the 31st of March, 1903, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands directly to the Treasurer at the Bible House. The annual report of Auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

THE Board of Managers at their stated meeting, in March, as noted elsewhere, unanimously elected Daniel Coit Gilman, LL.D., President of the American Bible Society. We are now happy to be able to announce that Dr. Gilman, having been formally notified, has signified to the Committee his acceptance of the Presidency. Such an election cannot fail to recommend itself to the officers, members, and constituency of the Society, and, we believe, will be hailed with unfeigned pleasure everywhere.

Dr. Gilman's residence is in Baltimore, Md., and he is at present known as the President of the Carnegie Institution in Washington, where, of course, his duties frequently call him. This fact may be noted as indicating the national character of the Society. Its headquarters are in New York, where its new President, we trust, will frequently be seen. But in

its aim and scope it is not a New York Society, but pertains to the American churches and the American people.

Dr. Gilman has an enviable standing in the commonwealth of letters, and is everywhere known as a man of light and leading. Born in Norwich, Conn., in 1831, he was graduated from Yale in 1852, pursuing his studies further in the University of Berlin. He has been successively Professor at Yale, President of the University of California, and then the first President of the Johns Hopkins University, at Baltimore, from 1875 to 1901. He was a member of the Commission appointed by the President of the United States to determine the Venezuelan Boundary in 1896. He has spoken skillfully with his pen in his "University Problems," his "Life of James Monroe," his "Life of James D. Dana," and as editor of De Tocqueville's "Democracy in America," and his recognition not only by his *Alma Mater*, but by Princeton, Harvard, and Columbia, and other learned Institutions marks the soundness of his liter-



DANIEL COIT GILMAN, LL.D.

ary reputation. For ten years past he has been President of the American Oriental Society, a body of scholars devoted to the study of everything pertaining to the Orient. This latter distinction makes his elevation to the Presidency of the Bible Society especially appropriate, for its work is nowhere more important than in Oriental lands.

Dr. Gilman is a worshiper in the First Presbyterian Church of Baltimore, but has clung with strong affec-

tion to the Yale College Church, with which he was connected in his under-graduate days. He thus becomes a link between two denominations, and both of them long time supporters and friends of the Society to whose Presidency he is now called. His presence in the Bible House as the head of the Society has one touch of fitness which no one but he could have supplied. He is the brother of Dr. Edward W. Gilman, the sweet savour of whose memory still lingers here.

He has been a Vice-President of the Society since 1896, and a Manager, for many years, of the Maryland Bible Society, one of the oldest Auxiliaries. He comes now to his latest honor *con amore*, a welcome guest and colleague to those who are charged with its affairs, well fulfilling the high traditions of the Presidency.

IN connection with this announcement we are privileged to invite the members and friends

of the Society, to meet Dr. Gilman at the Managers' Room, from half past two to half past three o'clock Thursday, April 2. The Board of Managers hold their regular monthly meeting at half past three o'clock on that day. Prior to this Dr. Gilman will be with us for an informal reception, and we would like all our friends who can do so to shake hands with him. This reception will be quite informal, and it is hoped that a large number will respond to this invitation and help us give a hearty welcome to the President elect.

REV. E. MORRISON GIFFEN, of Cairo, Egypt, and not the Rev. John Giffen, as stated in the January *Record*, is the Superintendent of the work of the American Bible Society in Egypt, under the supervision of the Rev. Mr. Bowen of Constantinople, the Society's Agent for the Levant.

FOREIGN DEPARTMENT.

NEW EDITION OF THE GOSPELS AND ACTS.

By the Rev. William Burt, of the Methodist Episcopal Church in Rome.

THE fact that a new, popular, and cheap edition of a portion of the Scriptures has been issued from the Vatican Press has attracted world-wide attention and aroused no little interest and surprise, especially in Protestant circles. The book is not a new translation of the New Testament, but only of the four Gospels and of the Acts. It was printed by the Vatican Press, but only as a matter of business for the Society of St. Jerome, under whose auspices the translation and publication has been done. It is a 16mo of 500 pages, price (here in Rome,) four cents paper; six cents board; and eight cents, cloth. Already nearly 200,000 copies have been sold, and a new edition is being printed. We learned at headquarters that quite a number of copies have been sold in Italy, especially in the north. Many have been sent to Switzerland, Austria, England, United States, South America, and into many countries on the Mediterranean where Italians reside. To our question, "When will the rest of the New Testament be published?" we received the reply, "We do not know, perhaps not for years."

Whatever may be the motive in printing this book, whether fear, or contention, or a sincere desire on the part of some to get a portion of the Scriptures into the hands of the people, we thank God and rejoice that the word of Christ is being announced in this new form, for wherever that word goes the result is light, liberty, and love. The little book consists of a

preface, rules for reading the text with notes, calendar of lessons for the ecclesiastical year, and a brief harmony of the Gospels.

The notes, for the most part, are brief explanations. Some of them are very good and useful, while others are extravagant and illogical assertions. For instance, the note under Matthew xvi. 18, reads, "With these words Jesus promised to constitute Peter the foundation, head, and supreme judge of His perfect church." These notes, however, will not deprive intelligent readers of their liberty to judge and interpret for themselves. A glance at the preface will give us some idea of the purpose of the society of St. Jerome in publishing this book. The preface, very ably written from the Roman Catholic point of view, states that the aim has been to make a popular edition and to put the book within the reach of many persons who, up to the present, have not been able to find it.

Many early editions have become rare, some are too costly for the people to be able to buy them, and others are of an antiquated style. A broad distinction, however, is made between the aim proposed and that of the Protestants. "Faithful to their principles the Protestants seek to substitute the Gospel for the Church. They invite their readers to draw directly and solely from the Bible their doctrines of faith and their rules of conduct. But for us Catholics the Gospel, far from substituting the *Authority* and living *Word* of the Church, presupposes the existence of the Church and calls attention to her. As the Church alone bears on herself the visible signs of her

divinity, so the Church, and only the Church, with her infallible word, can assure us of the origin and divine character of these four Gospels."

It is claimed that the most accurate studies of recent years have given a mortal blow to the assumption of the first Protestant reformers, as well as to those of the so-called Orthodox Protestants of to-day, that is, that in order to know the truth we must go back to the pure gospel of Jesus, independent of and in opposition to ecclesiastical declarations. "The pure Gospel, understood as a stereotyped reproduction of the thought of Jesus Christ, has never existed. On the contrary, these same four Gospels so constantly brought forward by Protestants in opposition to ecclesiastical declarations (preaching) are nothing more nor less than very ancient preaching. In other words, though the thought of Christ may here be faithfully reproduced, it is not, however, with material fidelity." The four Gospels are simply an episode in the uninterrupted history of ecclesiastical teaching. After Christ came the Church, represented and governed then by the apostles, who spoke, preached, and repeated the sayings of Christ as the needs of their hearers demanded. Then some of these discourses, as they had been remembered, were written, and hence the Gospels and Epistles as we have them. "He who would find in each of these, or in all of them together, the entire system of Christian doctrine would pretend more than the authors ever thought of putting into their writings." "Preaching and ecclesiastical teaching did not cease with the formation or writing of the Gospels. The Church, as at the beginning, so now, teaches the word of Jesus, divinely adapting it to the various needs of the succeeding generations."

"If the Gospel is not to be substituted for the Church, and is not to be regarded as the immediate and only rule of Christian faith and conduct, it still remains, and, like any other code, is subject to the authoritative interpretation of the society which possesses it."

"What use then shall we make of it?" "What special advantage is there in putting this book into the hands of Catholics, in addition to the ordinary preaching and by the side of the catechism?"

These advantages are summed up under three heads: *history, doctrine and devotion*. The Gospels and Acts are history, of like value with any other historical book. The Gospels, however, are not only a life of Christ, but also "*a little manual of doctrine*." The little book contains the germ of what the Roman Catholic Church has developed in teaching and practice. For instance, the germ of all the Mariolatry of to-day is found in the intercession of Mary at the marriage of Cana, John, 2. All the pretensions of the Papacy are based on Mat. 16. 18.

"The sacramental fountains of grace were already opened in the Apostolic Church." It is confessed that

in Italy, after so many centuries of Roman Catholic dominion, nothing is known of the Gospels, except those brief passages commented on by the parish priest from week to week.

Will this book become popular and be generally read and studied in Italy? Now that it is published they should see to it that the book is put into the hands and homes of the people. There is very little hope that the parish priests will do this. Most of them are still waging an open war against the distribution of the Scriptures. Our Protestant colporteurs carry with them a few copies for those who, though hungry for the truth, have scruples about buying the Diodati version. The pope's coat-of-arms, printed on the frontispiece, will quiet the fears of many. Then, too, the colporteur can show, with the book in hand, that there is no essential difference between the two versions. The people, having in their possession the two editions, can compare them for themselves, and the priests will no longer be able to assert that the Protestants' Bible is a false and condemned book. The people themselves will be able to reply, "That is not true, for the two are equal." No doubt many discussions will arise between those who have one version and those who have the other. This, too, will be most healthful. All who read will see that the two books are in substance one, and that they both speak of one God, one Christ, one mediator between God and man, one faith and one baptisms, and as a result much religious ignorance will disappear. The closing words of the preface are, "That the book may go into the hands of many and bear in each those fruits of which its nature is fecund, to the moral, religious, and civil renovation of Italy." With all our hearts we say Amen! Amen! Let the people have the book and the Divine Word will make its way into their hearts and lives, for it is still the power of God unto salvation.

A CHINESE CONVERT.

THE Rev. J. H. Laughlin, one of our Superintendents in China, sends the following incident in his work:

CHI-NING, CHINA, May 6, 1902.

Some fifteen years ago I baptized a young Chinese teacher. His conversion was a surprise, and gave us all more pleasure than is ordinarily felt at such an event; for he had been a foe to the gospel, and was changed by the word of God. He had a serious quarrel with his brothers, and closed his school in consequence. One day, while idly brooding over his troubles, he took up from his table a copy of the Gospels, which he had long before received from some Christian, but had not deemed worthy of his serious attention. I don't recall the passage to which he opened—possibly the Sermon on the Mount—but at all events he was startled to find that this book

positively condemned the frame of mind he was then in, and urged men to not only keep the peace with brothers and friends, but even to love enemies and do good to them. [He was convinced both of the value of the book, and of his sin. He "spoke peace" with his brothers, announced himself as a follower of Jesus, and so commended the gospel by words and conduct that the boys of his school besought their parents to let them study it. The parents at first, and for a good while, refused, but importunity prevailed, and the request, frequently and persistently proffered by the boys, was at last granted. Several were received into the church at the same time with the teacher, and the latter, when I last heard of him, was a ruling elder. The entrance of the Word in that instance brought light to many. I have no doubt it is doing so all the time. We often see it. But I think its influence extends far beyond what we see.

Just what the missionaries would do without the American Bible Society I cannot see. Not only for its books may we daily thank God, but for its generosity in furnishing the books, often, when our funds are too low to pay for them. Without the Bible societies our ship would be scuttled. Yours sincerely,

J. H. LAUGHLIN.

A BIBLE TOUR IN JAPAN.

Colporteur in the Provinces of Shimosa, Ibaraki, Hitachi and Tochigi.

By M. A. Lawrence.

WE commenced our work in Choshi, which is a large town on the southeast coast of Shimosa. It is a fairly busy place and has a population of about 35,000 inhabitants. As soon as we arrived in Choshi we called on Mr. Smelzer of the Hephzibah Faith Mission. He received us very kindly, and offered to gather a little party of workers together and to hold short evangelistic meetings at street corners and in other favorable places and, after each meeting, to assist us to dispose of our books.

The next morning we set out, our party consisting of Mr. and Mrs. Smelzer, two other members of the Mission, one of our colporteurs, and myself. We were provided with a stock of Scriptures, a portable table on which our books were to be placed, an attractive advertisement suspended on a bamboo pole, and a concertina which Mrs. Smelzer brought to accompany the singing. Arriving at a favorable place near one of the large temples of the town, we made a commencement. We spread out our books on the table, erected our advertisement and began by singing a couple of hymns. A crowd immediately surrounded us who seemed delighted to hear the music. Then followed a short and vigorous address by our colporteur, after which we offered our Scriptures for sale. Several of the people were induced to purchase Gospels. Then we moved to another part of the town and held an-

other similar meeting, and a few more Scriptures were distributed.

We then visited the poorer localities which are inhabited chiefly by fishermen; here we found the work was exceedingly difficult. The people were only too glad to listen to the music and singing, but they could not be induced to purchase our books. Only a very few copies were disposed of, owing partly to prejudice, and partly to their inability to read. "Yomemassen" (I cannot read) was the constant response to our invitations, or "Mekura desu" (I am blind), a curious expression implying gross ignorance; but this is too often only an excuse for people not to purchase, as I have frequently sold to such, who, after they have been persuaded to obtain a copy, would commence reading it without any difficulty. Among the fishermen class few are able to read the character, and this favorite phrase is doubtless true. However, some children obtained a sen from their parents and ran up to us and purchased a copy. In the whole of this fishing community, containing several thousands of people, only some twenty Gospels could be circulated.

Still, we pushed on and continued our efforts in other districts, and at each meeting we were able to distribute a few copies of the Word of Truth. At the close of the first day we had circulated 100 copies; not a large number, but sufficient to enable us to feel encouraged and thankful that a few more hungering souls had been fed with the bread of life.

The next day we visited a neighboring village about three miles from Choshi. Our appearance in the village caused no small stir among the people. The strains of our concertina, and especially our singing, announced that something unusual was taking place, and dozens of people hastened toward us to see and hear what it all meant. We were surrounded with such a crowd that the street became blocked; children were wild with excitement, and they shouted for others to come and see the foreigners. During the short meeting it was impossible to get quietness in order that our speakers might give their brief addresses to any advantage, only those very near us could hear anything at all, but everyone seemed quite satisfied to see and to listen to the music and singing, which they enjoyed to the full. Our books were offered for sale, and though few of the elder people purchased, numbers of the children pressed forward and bought copies.

Then we moved to another spot, only to be followed by the excited children. A second meeting was held, but the speakers could not be heard; however, more Scriptures were disposed of. In this way we visited every part of the little town, and distributed about eighty copies.

Mr. Smelzer invited me to visit the well-known Choshi lighthouse, which is very near this little town. He was anxious that I should meet the lighthouse keep-

er, who is an earnest Christian, as well as a helper in the Lord's work. I gladly assented, and I took a few Scriptures with me in the event of some being required by the workmen of the lighthouse. We were very kindly received by the keeper and shown over the station. Choshi is the first sight of Japan seen by voyagers coming from America to this country. The coast is very dangerous and treacherous, and the British Government erected this one at Choshi at its own expense.

After we had inspected the station we had lunch in the keeper's house. I asked him if he thought any of his assistants would like to purchase a Bible or Testament. He replied that he would be only too glad to see the men himself, and if possible, persuade them to buy copies. Accordingly, he took several of our books and went off to interview the workmen. He soon returned, his face beaming with smiles, and he told us he had succeeded in disposing of four Testaments and a few Gospels. His success seemed to afford him much satisfaction and joy.

He is a deeply spiritually-minded man, and whenever Christians visit him, at his quarters, before they take their departure, he brings out his own Bible and requests that a short time should be spent in prayer. We had the privilege of uniting with him in communion with God. In his prayer he returned thanks for the blessing he felt in being used in circulating a few copies of the Word of Life and Truth. On Sunday afternoon, when at liberty, he takes his Bible and goes to the little village, which is quite near the lighthouse, and he preaches the gospel to the villagers, or he will talk to them individually about Christianity.

From Choshi we traveled by boat to the town of Tsuchiura, and we experienced a most disagreeable journey. There were about thirty-five men and women crowded together in a small open cabin, measuring some twenty-five by twelve feet. We left about 8 o'clock in the evening, and did not reach our destination until 10 A. M. the next day. We met with very good success in Tsuchiura, and disposed of 420 Gospels in two days. The Evangelist of the American Episcopal Mission came to our hotel to see us, and after a pleasant talk he purchased sixty Gospels for distribution among his Sunday-school children. The next

day he came again and brought two Christian students of the Chu Gakko; they likewise purchased a number of Gospels and two English Testaments. The Evangelist accompanied us while selling in the town, and assisted us to dispose of our stock of books.

From Tsuchiura we took train to Ishioka, where we stayed for one day and disposed of another 130 Gospels. We met the Evangelist of the Friends Mission, who came to Ishioka two years ago and commenced his labors. Since then he has worked up a congregation of thirty-five members. The Evangelist purchased forty Gospels for the children of his Sunday school.

We next visited the large and important city of Mito. Here we met Mr. Binford of the Friends Mission.

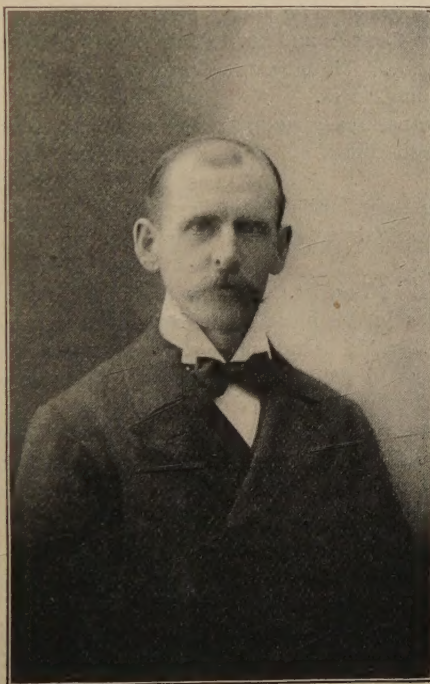
I had the pleasure of attending Mr. and Mrs. Binford's Bible classes. There was an attendance of about sixty in both classes. I noticed in the hands of nearly everyone present either a large Bible or an expensive Testament. The large number of the better class of Scriptures represented the effort and successful sales of one of the women of the congregation, who sells our books on a commission allowed her, and she devotes the whole of the profits derived from her sales to a fund which is set apart for erecting a church building. Thus she assists the Bible societies in circulating the Scriptures and also her own mission in obtaining funds for the church.

We spent three days in Mito and disposed of 400 Gospels; many more would doubtless have been distributed had not a large number been sold

in the city only a year previous.

From Mito we pushed on to Utsunomiya. We attended a "matsuri" (religious festival) which was being held in connection with one of the large temples of the town. On either side of a large street in front of the temple a large number of vendors were retailing their wares; fruit, sweets, books, medicine, clothing, plants, novelties, curios, etc. Side-shows and theatres drew crowds, and restaurants were doing a busy trade. Streams of people pressed on toward the shrine where they first performed their religious devotions and afterward mixed among the sight-seers in order to enjoy themselves for the rest of the day.

At these matsuri almost everyone will purchase a



THE REV. M. A. LAWRENCE, JAPAN.

number of articles to take to their homes. Such festivals are therefore good opportunities for Bible selling; frequently a large number of Scriptures are sold to people. On this occasion we met with very good success.

After we had paid a fee for the right of selling, we took up our stand among the other vendors. We had no sooner placed our little table in position, and on it our stock of books, than we were surrounded with a crowd indeed, people left for a time the other attractions and pressed forward to see what the foreigner was about to say and do. We briefly addressed the people and then offered our books for sale. A ready response followed, and we had a busy time in handing out Gospels to purchasers. Over 150 copies were sold during the first hour. More people arriving brought us fresh customers, and good sales continued for four hours, until our entire stock of 350 Gospels and several Testaments had been disposed of. Then we returned to our hotel, tired and needing a rest.

We spent two more days in Utsunomiya in selling from house to house, and we succeeded in circulating another 300 Gospels.

From Utsunomiya we moved northward and visited a number of towns, and in each place fair sales were realised.

We finished our trip at a town called Tochigi. We did not expect to sell many copies in this place, as during the two previous years the Rev. Mr. Brand and also one of our colporteurs had visited the town on different occasions, and both had obtained very good sales. But, in spite of this fact, we were agreeably surprised to find that on this third visit there was still a fair demand for our books. In one day we sold 200 Gospels. This result was most encouraging, for it showed that in three successive years Scriptures could be circulated with success in the same town.

During our tour we disposed of 3,500 Gospels, as well as a fair number of Testaments. May these books which have been circulated be treasured and read, and may they be the means of bringing blessing, light and peace to many poor souls who are now living in heathen darkness and superstition.

A. LAWRENCE.

YOKOHAMA, JAPAN, January 20, 1903.

AM I A CHRISTIAN OR NOT?

DR. DE FOREST, of Sendai, Japan, reports the following conversation recently had with an educated Japanese:

I am a graduate of a Government College and studied two years in the Tokio University. I am now in business a hundred miles from here. I never heard a Christian sermon nor met a pastor nor missionary until to-day. This summer my attention was called to an English New Testament which I read through with a great wonder. I was in trouble and this book seemed

to promise divine aid, if I would only pray to God for help. I began to pray and he heard my prayer. Then I began to read the book through again. The miracles did not trouble me in the least, but my sins, for the first time, did. It was so terrible to see what I was that I contemplated suicide (how universal that is in Japan) to get rid of my despair. But the book seemed to teach that my life was not my own, and I had to abandon suicide. Then I found that God forgives sin, and I prayed for that. As I reviewed my past life it seemed that there was not a sin known on earth that I had not committed. In addition to my dissolute life, it came over me that stoning the windows of Christian churches in Tokio, which I used to do in fun, was a sin. Anyway, I saw no hope but in God's forgiveness, to whom I prayed and who has gloriously answered my prayers. It was so great and blessed a thing that I could not keep still, but practiced one day on my jinrikisha man to see if he could understand about God. And he got so interested that he came the next day to ask me to tell him more about God. Shortly after this I read Fiske's "Idea of God," and it shattered all my faith—it was a large way of looking at things. The God I had found was one who came very near to me and heard graciously my poor prayers. But Fiske's God was so large, filling the universe, that I felt he could not care for me any more. However, I rethought it all through with my Testament, and then it dawned on me that evolution needn't disturb my faith at all, and again I believed. Now I want to ask you a question: Am I a Christian or not? You are the first Christian teacher I have ever met, and I beg to know whether this new experience means that I am a Christian?

A LETTER from a missionary correspondent in Fredheim, Norway, contains a postscript worth quoting, as illustrating the power of the Scriptures in the Norseland:

I have been more than impressed by the coincidence of the words on your specimen pages, "Search the Scriptures; for in them ye think," etc.

We have been meeting lately with little communities who were doing this literally, but who seemed to be working in a fog. Now they are reading the Scriptures by the Light which is so freely given to those who seek, and how wonderfully different each page then becomes.

SHELLS.

A Gift of Shells for the Bible.

OUT in Micronesia an interesting mission work has been carried on for fifty years, on the Island of Kusaie, in the Caroline group. The 21st of last August was the fiftieth anniversary of the landing of the first missionaries there, and the people

remembered the day with a jubilee meeting. The Rev. Mr. Rife, the missionary of the American Board at work among the Kusaiens, had just heard that a new edition of the Scriptures in this language was to be printed by the American Bible Society, and they

at once made a contribution of shells at the suggestion of the missionary. The kegs will soon be shipped to the United States as an expression of the gratefulness of these Caroline Island Christians for the gift of the Scriptures in their tongue.

DOMESTIC DEPARTMENT.

BIBLE SOCIETY WORK IN UPPER MICHIGAN.

THE Rev. John Pearson, D.D., Michigan, our Agent in Indiana, Illinois, West Virginia, and Ohio, sends us the following interesting glimpse of the work in Upper Michigan. This is but a part of the vast field he seeks to cover. It keeps him busy to do it!

There have been no meetings of Ecclesiastical bodies this month other than the usual semi-social meetings of ministers. The feature of the month was the holding of eleven Bible Society Conferences in as many different towns. The first was at Hamilton, O. It took much effort to secure a successful Conference here, but when at length it was held, it was an excellent one with large space for report in the papers.

For two years I have been looking forward to a visit to the Upper Peninsula of Michigan. I intended making it in the summer, but was informed by the Presiding Elder of the Lake Superior District of the Detroit Conference, that it would be out of the question to get a congregation there on a week day during the summer, seeing the summers are so short, the days so long, and the people so busy. Hence, I arranged for a visit in the winter, and it was made during the last three weeks. After much correspondence and several interviews with persons well acquainted with the various localities, I arranged for a series of ten Conferences on our work. This region is largely a *terra incognita* to the outside world. It is in latitude 45 degrees to 48 degrees N., with Lake Michigan on the south and Lake Superior on the north. From east to west it is nearly four hundred miles long. A large part of it is very sparsely settled—sometimes the railroads run a hundred miles without touching a town of five hundred inhabitants. Probably that is why they charge four cents a mile for fare, and some of them are quite particular about reduced rates. The western half of the Peninsula is, however, exceedingly rich in iron and copper. The almost fabulous wealth of the "copper country" is quite well known, especially is this so in Boston. Scores of mines are being operated, and the copper supply seems inexhaustible. It runs for about fifty or more miles, with only a good beginning having been made in its development. Where the copper ends a very rich iron ore begins and covers a large tract of country. Consequently there is every reason to believe this will be a great and populous part of a great State. These industries,

where they are being pushed, naturally attract a large mining population. The Cornishmen are here in large numbers, so are the Finns. Lately the Italians are being brought in in large numbers, but they seem to be of very much less value than the Cornish. The Finns are well received. I met the Rev. J. A. Hiden, the Methodist missionary to the Finns in Ishpeming. Had written to him to meet me. He is an excellent man, alert, intelligent, genial and spiritual. He tells me there are 45,000 of these people in the copper county. Between 12,000 and 15,000 in the Calumet region. The pastors, Dr. Stalker, Presbyterian, and the Rev. Mr. Shear, Congregationalist, tell me there are thirty-eight languages spoken in Calumet, in a population of about 50,000. This indicates what a fine mission center this place is, and what an opportunity it affords for the efficient circulation of the Scriptures. The Calumet Auxiliary was resuscitated and promises good work in this direction. As soon as I receive definite information from Brother Hiden, I will write you more on the Finnish work.

At Sault Ste. Marie, commonly known as The Soo, I learned that it is a gateway to the United States that is entered by a large number of emigrants. Here, during the season, the Canadian Pacific railroad brings daily, from Quebec and Montreal, over the bridge that spans the St. Mary's river, from two carloads to two large train loads of these poor people. I am seeking exact information on this matter, and the best way to get the Holy Book into these hands, seeing they are literally "birds of passage," so far as The Soo is concerned.

The same general line is true, only in a less degree, of Port Huron, where the railroads tunnel the St. Clair river, and again in Detroit, where the ferry brings multitudes from Canada—Europe; when I secure this information I will embody it in a later report.

For the first ten days of my trip the weather, for that far north region, was very fine. It was cold, of course, and the sleighing was good, as it usually is from Thanksgiving until Easter. But the cold was exhilarating, the air was dry and to live a delight. Then a blizzard swept down and the mercury went to as much as 25 or 30 below zero. Even this did not seriously interfere with our congregations, till I reached Manistique, where the wind cut along the street at a forty mile an hour gait. This seemed to intensify the cold as much as 20 or 30 additional degrees. Here we had to call off the night appoint-

ment. The afternoon service was attended by only a few. This was the only service missed in my round.

The pastors and people treated your representative with great cordiality, and I am led to believe much good seed was sown; although I did not make any direct effort toward immediate collections, the people contributed toward my expenses the \$81.74 reported.

THE VERMONT BIBLE SOCIETY.

By Rev. L. H. Elliot.

THE following, which is part of an article in *The Vermonter*, by the Secretary of the Vermont Bible Society, rehearses the interesting beginning of one of our oldest auxiliaries. Such societies have been valuable tributaries to the American Bible Society, as mountain streams are tributary to the rivers into which they flow. Sometimes we hear, and always with regret, that they have "dried up." Then the question confronts us, What is to take their place? The little picture of a Green-Mountain brook is a good suggestion to us, and to all our auxiliaries, of the perennial need of freshness, fullness, and, shall we say, dash. In this strenuous age, whose symbol is rather the automobile than the ox-cart, the Bible Society must not be too slow—but, like the brook, "go on forever."

At the meeting of the General Convention of Congregational and Presbyterian ministers of Vermont, at Westminster, September, 1812, it was unanimously voted, that "The Convention recommend the formation of a Bible Society to be denominated 'the Vermont Bible Society.'" It was also voted that "A committee, without distinction of religious denomination, be appointed to prepare and digest a plan for the organization and government of said society."

In accordance with this vote thirty-six prominent laymen, including the governor of the State, were appointed a committee for the purpose named. On the fifth day of October of the same year, at the home of Rev. Heman Ball of Rutland, the following persons, namely: "Hon. Elijah Paine, Col. W. C. Harrington, Rev. Heman Ball, Elder Jonathan Going, Charles Marsh, Esq., Gen. Abner Forbes, Chauncey Langdon, Charles Bulkley and Wm. Page, with whom were associated Rev. Abraham Brownson, Richard Skinner, Esq., Jonathan H. Hubbard, Esq., Cornelius P. Van Ness, Esq., Peter Starr, Esq., and William G. Hooker," met and organized the Vermont Bible Society. They adopted a preamble and constitution of which the following is a part:

"The establishment of societies for the distribution of Bibles among the indigent and those who have not the opportunity of obtaining them is of serious importance and demands the attention of Christians of all denominations. Impressed with a sense of God's

goodness in making a revelation to man of his existence and perfections, his law and his requirements and his purposes of grace through Jesus Christ, which revelation is contained in the sacred Scriptures, and being desirous that our fellow creatures should enjoy the inestimable privilege of possessing the Holy Bible, by which they may be made wise unto salvation, and apprehending that many families are destitute of the precious book, we, whose names are underwritten, agree to form ourselves into a society, to be denominated,

"The Vermont Bible Society,

"For the purpose of distributing the Bible and to be governed by the following

CONSTITUTION:

"Art. 1. The Bible, selected for distribution, shall be the common version, without note or comment.

"2. Any person may become a member of the Society by the payment of two dollars and continue a member by the annual payment of the same sum; any person by paying twenty dollars or more may be constituted a member for life."

At a meeting held at Montpelier on the twenty-ninth of the same month, James Whitelaw, Esq., and Robert Whitelaw, of Ryegate, donated to the Society twenty maps of Vermont, and were received into membership.

Provision was made in the Constitution for holding a meeting each year, at Windsor, on the fifth day of May, and at Rutland on the fifth day of October. A change was made later so that the October meetings were held in Montpelier.

The following are some of the first officers elected: Charles Marsh, Esq., president; William Page, secretary; and Gen. Abner Forbes, treasurer.

At the first meeting of the Society it was decided to purchase four hundred Bibles and one hundred Testaments for distribution in the State. At a meeting the following year it was recommended that county Bible societies be organized throughout the State. Since that time nearly every county has had such an organization for a longer or shorter time. Now they are all merged into the State society.

The early missionary character of the Society may be seen in the fact that in the second year of its existence it gave one hundred dollars to aid in translating and circulating the Bible in the French language. The following year it gave two hundred dollars to the American Board of Commissioners for Foreign Missions to aid in the translation of the Bible into foreign languages.

In October, 1814, a letter was received from the president of the New Jersey Bible Society, asking that two delegates might be appointed to meet in New York delegates from other societies to consider the desirableness of organizing a general Bible Society. Rev. Sylvester Sage, of Westminster, and Rev. Chester Wright, of Montpelier, were selected as delegates.

As the result of that conference, in 1816, the American Bible Society was organized. That Bible Society is now next to the largest in the world.

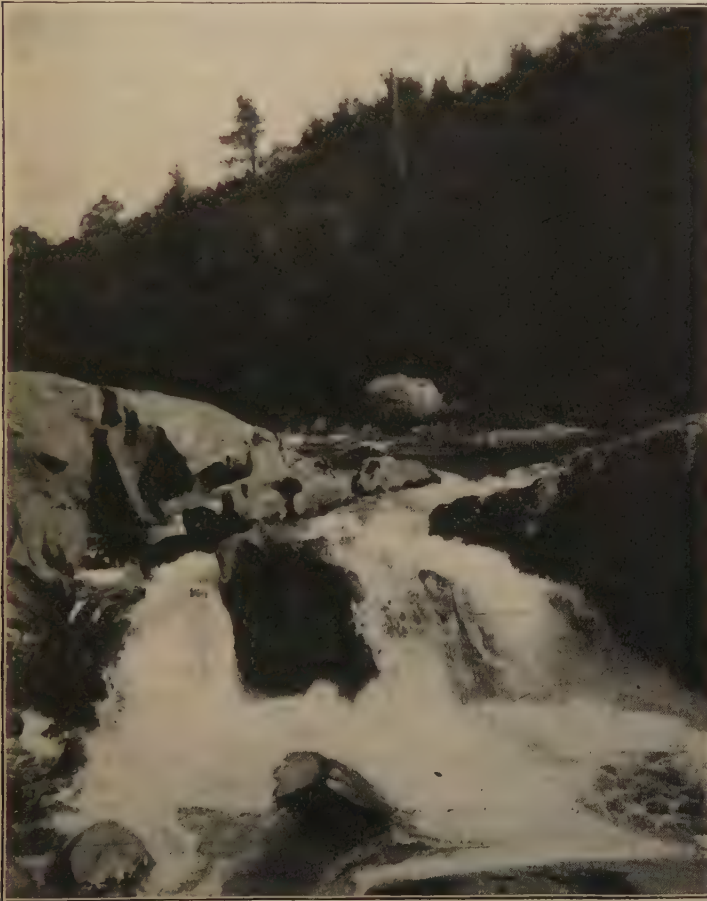
On the organization of the American Society, the Vermont Society became a branch or auxiliary of the American. As such it is expected to take care of the Bible work in the State and to assist the parent Society in carrying on the Bible work in other parts of our country and in lands beyond the seas.

The Vermont Society has adopted different methods for carrying on its work. For a time it distributed Bibles by sale and gift, mainly through the county

In 1884, the secretary of the Society sent circular letters to all of the Sunday schools in the State, asking for a thank-offering for the Bible, and suggesting that the members should give as many pennies as years old, and that the children should earn the money they gave. In response to that call six hundred and fifty dollars were received that year. More than half of that money was used to supply Bibles for blind people and for the inmates of our jails, State prison, House of Correction, Soldiers' Home and other public institutions. Since that time similar letters have yearly been sent out, and in response to them more than twelve thousand dollars have come into the treasury of the Society. As far as is needed this money has been used to supply with Bibles the inmates of our public institutions, mission Sunday schools, soldiers, and Italians temporarily at work in the State. For several years one hundred dollars of this money has been sent annually to New York for Bible work in Bohemia, under the care of Rev. A. W. Clark, a loyal son of the Green Mountain State. In this way, at Christmas time, more than a thousand children are often furnished with a portion of God's word.

Early in 1902 personal letters were sent to several prominent citizens of this State asking for a gift of ten dollars as a special offering from Vermonters for Bible work in the Philippines. In response to that call five hundred and eighty dollars have been received.

All moneys collected by the Society, that is not needed for State work, is forwarded to the parent Society in New York. Besides that, because of the interest awakened in Bible work by our State Society, nearly every year several hundred dollars in contributions and legacies are sent from the citizens of this State directly to the American Bible Society in New York.



A GREEN-MOUNTAIN BROOK.

organizations. Later, it established depositories in the larger towns. At one time the depositories numbered thirty-five, but at the present time there are only twenty. Some years over two thousand dollars worth of Bibles were sold in those depositories during a twelve-month.

Aside from the income from two hundred dollars, donated as a permanent fund, and from another small legacy, the Society is dependent entirely upon the contributions of friends for the needed funds for carrying on its work.

THE RECEPTION OF THE BIBLE IN A FRENCH CATHOLIC SETTLEMENT.

THE Rev. Mr. Charles Petran, now a missionary in Mexico, writes of his former experiences in Minnesota as a home missionary. It is interesting to know that, just now, we are reaching Mexicans in Texas by a sub-center in Texas, established under our Mexican Agency. Foreign and home missions, after all, are one at the root, and now and again one in flower and fruit.

Stopping at a house for a drink of water, one day of a summer spent in Sunday school missionary work, a number of children crowded about to see me, the stranger. I gave them colored picture cards and Sunday-school papers, of which I carried a supply. A charcoal burner lived there, and back of his house could be seen the large kilns in which the charcoal was burned. The man was not at home. His wife, however, soon learned what I was doing; and she asked me if I could not buy a French Bible for her. We talked the subject over, and arranged that I was to send the Bible by mail, and collect for it the next time that I passed that way.

Through her I learned that down the cross-road lived a large number of French families. That day's journey took me in another direction to start a Sunday school, if possible, among some American families that were said to live off to the west. The thought of all those French families down that road stayed with me, and, as nothing could be done in the Sunday-school line among them, I felt that my mission would be to give them the Bible in their own native tongue.

When the stock of French Testaments and Bibles came, that I had ordered, I adjusted the pack to my bicycle and started off on a trip which seemed might be of discovery and adventure. It was the fifteenth day of August, though the date did not impress me till later, when, on finding all the men in from the fields, I learned that it was a holy day (the feast of assumption), and so they were not working.

It was one of those beautiful Minnesota days, bright, fresh, and invigorating, that seemed to get into my spirit, and the thought that I was taking them that which would bring liberty, joy, and life, made the day one of the brightest and best that I have ever had.

The Charcoal Burner.

The charcoal burner was at home. He brought out the Bible that I had mailed him, and also a number of French tracts that had been put into the package. He said that it was not the Bible that they wanted. He had a confused idea of a book with pictures and history in it; then, too, he thought that the tracts were very strange because they only talked about salvation. He did not show a disposition to keep the book; but I stayed an hour, walked about his place with him, satisfied my curiosity as to the charcoal kiln, and at last persuaded him to keep the book and pay for it, assuring him that it was the very word of God, and that salvation was the important question. What troubled him was whether the priest would let him keep the book or not.

At the next house I found a man of about forty, who had a young wife of twenty. She manifested an eager interest in the book, and wanted a Bible. The husband was stolid, took little interest, and would not let his wife spend the money for a Bible; but finally,

yielding to her entreaty, gave her the money for a Testament. She took it as if it were a precious jewel, and surely, before this, she has found the pearl of great price, and joy and peace in believing—if a man in a black frock has not come along and poisoned her mind as to its teachings, or robbed her of her book. An eager heart and the precious book had joined company. The only danger that there would be of a separation was in the coming of a guardian of souls, wearing from his girdle a cross bearing the image of the dead Christ.

Curious Interest.

Another house was full of people. They examined the books with lively interest. I was kept busy answering questions. They wanted to know if I did not have other books in French, such as novels. One question, that I kept too busy to find time to answer, was whether the book was Catholic or Protestant. Telling them that the Protestants were interested in its circulation would have closed the book to them, for their ideas of the Protestants had been too perverted. This I knew too well; as, on another occasion, after eating dinner with a man, we went out beside the house and sat down on a log to talk. He was thirty-five years old, but could not read. He had many questions to ask, however, one of which was, "Who are the Protestants? I hear that there is going to be a war between the Catholics and the Protestants."

I assured the people that the book was the word of God, and they finally took a Testament, as they did in most places, though several said that they got all their books from the priest.

At one place the boys and young men were playing ball. I got hold of one young man long enough to have him take a look at the Bible. He said that he thought that it must be a very interesting story, and then ran off to get in the game. As far as he knew, the Bible was just a story book.

Where I stopped for dinner there was a man very sick of a lingering disease; it did not seem that he could last many months. I showed him the books, but he took no interest in them. He said that the priest had come to administer the sacrament, and that after he had eaten the wafer he had felt a great deal better. And so, with his faith clinging to the eating of the wafer, he was waiting death.

Wanted a Bible.

My stock of Testaments was greater than that of Bibles, as it was easier to carry more of them on a bicycle. So I ran out of Bibles, and then later found a man who seemed to have quite an intelligent idea of the book. He wanted a Bible, but there were nothing but Testaments left. I told him to take a Testament, and that I would try to get back that way within a month and then would take back the Testament when he bought the Bible. Though that was some years ago, I have never gotten back to that

road again to fulfill the promise. I have thought of it, and tried to arrange to revisit those parts, but have never been able to do so.

At the end of the day, I considered that it had been well spent. Most of the books were disposed of; most of those that remained were English, that had been carried along at a venture.

Before the day was over, I had learned of another crossroad which offered the same sort of a field as the road already canvassed. This appealed to me as a further opportunity for the same kind of work; and during the winter, while in college, the thought of the French settlement and the ready sale that there had been for the Bible came to me many times.

The spring vacation brought the opportunity, and I decided to make a flying trip to the settlement. The roads were too muddy then to allow the use of the bicycle, so it meant a journey on foot. I made up a large pack of Bibles and Testaments; larger than one would care to carry very far; but as there were hopes of diminishing the pack on the road, I made sure to have enough. The morning train took me out of the city to the nearest railroad station, from which the center of the settlement is about three or four miles distant, though there were houses scattered all along the way.

A Devout Man.

At the station, I made a circuit of the houses there, and sold several books. In one house was a very interesting man. He had been employed on the railroad, but, having lost a leg, could do nothing but stay around the house and occupy himself as best he could. He impressed me as being a very pious man. He showed me several books of devotion which were his constant companions. He had one great and unsatisfied desire, and that was to have a Bible. When he found that I had the Bible he was all interest. He took the book and turned the leaves from cover to cover; as he continued, it appeared that he was looking for something. At last he said: "I cannot find the signature of the bishop." He had in his hands the book he longed for, but he dared not read one word of the message that his God had sent him, till he had found that an ecclesiastic had certified that it was allowable to read it. I assured him that he had the Bible in his hands. "Yes," he said, "I don't doubt that, but if the priest should come and find this in my possession, he would throw it in the fire. It would be no use to buy it, as it would be thrown in the fire at the priest's first visit." Then he inquired most earnestly if I could not get him one with the signature of the bishop. In all our conversation his devout spirit and earnest desire for a Bible was very manifest. It was evident that, if he had the book, he would spend his days drawing from its store of knowledge and blessing.

The Hunt for the Book.

I promised to do my best to get the book he desired. He may have waited expectantly for my return, or he may have thought that I forgot him the moment that I left the house, but I did not forget him. In Minneapolis, I visited the Catholic book store, but there was no Catholic Bible in French to be had. Later, in Chicago, I went to the largest Catholic supply house and book-store in the Northwest, but no, there was no Catholic Bible in French. One of the clerks thought that they might be able to get one from Montreal, but another assured him that it had been tried, and that there were none to be had there. With all the French in Canada and in the United States, there was not a Catholic Bible in French for sale on the North American Continent.

What chance did our poor friend, with his little knowledge of dealing with the outside world, writing letters and shopping by mail, have of getting the book he wanted? The United States, with all its wares and books for sale had none. There might be a chance in France, if he had not already tired in his weary search. So they thought in the Chicago store; but their information was so vague on the subject, that I was not inclined to put in an order and make a deposit. I did buy a Catholic Bible in Latin, but that, of course, would not have served the poor Frenchman.

After making the rounds of the little town at the station, I started off for the French settlement, visiting the houses along the way. The weight of my pack had been lessened, but it was still most uncomfortably heavy. The small rope with which I had it tied up was cutting my hands. At one place where there seemed to be but a couple of young men at home, one, with much show of brusqueness, wanted to know if the book was all right. He promised to take it out of me the next time that I came around, if it wasn't.

We Get All Our Books from the Priest.

My pack went down with a thud, I think, on the porch of a house far along the way. Though it was getting lighter, it was also getting heavier. There seemed to be a gathering of friends, there were so many people about. The woman of the house told me that she got all her books of the priest, but I was not in a hurry to move—I wished to get my breath at least. In the meantime some curious ones looked at the books. A thick-set, manly sort of a man came up, and then myself and the books became the center of interest.

He handed back a shop-worn Bible, in a disgruntled sort of way. He wanted to see a clean, fresh one. I handed him one; he looked it over and put it down. He then wanted to see another. As the first one was all right, I began to get out of patience, but I handed out the second, which he exam-

ined and put down. He wanted to see another. Now the getting out of another meant the tearing up of my pack, and as I did not see why he had to paw over every book that I had to buy one, I was not in a mood to get it out. But I contained myself and got out the third book, though my patience was fast running out. All this changed, however, when a little girl cried out to some one back in the house, "He's going to buy three," and so he did; three large, two-pound Bibles, giving them all away to people who were there. One woman went across the yard to her house with her Bible closely clasped in her arms, and her face beaming. The question has come to me who the man could have been. He was among his own people, it is certain; but something about his dress made me think that he had been outside of the little world of the settlement life. Possibly it was his home-coming that had brought the people together. At any rate, there was a strength about his bearing, and a manliness and reserve about his character, that made me feel that the books were safe as long as he was around. And it may be that being his gift may preserve them for many a day.

Defiance.

In the center of the settlement I found a young couple who had not been married long. They were starting out new, with very little to begin on. They did not have anything with which to buy a Testament, but said the next time they would try to purchase. I don't think that the girl was the village gossip, but she knew a great deal of the news of the place. She told me that the priest had gone to one house, and finding the Bible, had thrown it in the fire. It did not occur to me to learn in what family this happened, but have always feared since that it was in that of the charcoal burner. In talking it over the woman remarked, with emphasis, "You bet if he'd burn my Bible, he'd have to pay for it;" and then she went on to tell of the priest's visit to a man who held some office in the county. He found that the man had a Bible, and told him that he must give it up. This the man refused to do, saying that he had taken his oath of office on the Bible, and so it must be a good book.

The only book that I gave away in this work was a Testament, to this young couple. It appeared that they would guard it well, so it seemed all right to give them a wedding present.

By taking a road that turned south, making a forced march, and catching a ride, I visited still more families, and at the end of the day caught the last train to Minneapolis out of White Bear Lake.

There had been, on both occasions, a ready sale for Testaments and Bibles. Some, no doubt, ere this have perished in the flames; others have fallen into the hands of those who are convinced that it is a "good book," and for them it will shed light along the path of life eternal.

THE Society is indebted to the Rev. J. H. Matthews, of Worcester, Mass., for copying a set of lantern slides belonging to the Rev. Mr. Colton, for the use of the Rev. J. H. Bryce, of Eunice, Fla., and the Rev. J. H. Hanstine, of Mount Morris, Ill. These slides represent a cost of \$12.50, and will be of great value in helping these gentlemen to tell the story of the Bible.

FIFTY NEW TESTAMENTS AND THEIR EFFECTS.

BY no means all of the missionary work is reported in the missionary magazines, numerous though they are. A year ago a lady was living near a town where fifty Italians came to work. She became very much distressed at the heathenish way in which they lived, for she discovered that they never went to church, and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English and she could speak no Italian, so she was at a loss to know how to help them. Discovering that almost all of them could read in their native tongue, she purchased copies of the New Testament in Italian and gave one to each man. It was not long before one of the leaders came to her and asked if there was a church where they could go and hear that Book read. He said that most of the men were reading it, many of them with much interest. She consulted with her pastor and they arranged to have a man come from the neighboring city and preach to them in Italian. The men were so interested and grateful that other meetings followed, until now the church has what might be called an Italian annex, and the results of the work are most gratifying. It is needless to say that the priest is now indignant over what he considers an encroachment upon his territory.—*Christian Work and Evangelist*, February 28, 1903.

A COLLECTOR'S TESTIMONY.

THE following testimony reaches us from a Bible Society worker in Illinois. It is well worth pondering by all of us. It falls to the lot of some to distribute Bibles, to others, to collect funds to aid the work. Would that the Lord's servants were all and always actuated by the spirit that this faithful servant shows on his Master's errands! When we are perplexed, as often we must be, how to awaken a new interest in the Bible Society and its work, believing prayer is the only key that will unlock our difficulties.

In the autumn of 1902 I was asked to solicit, in one half of a ward of our town, in behalf of the American Bible Society. As I had never asked aid for this or any other cause, I hesitated before agreeing to take

up the work. But thinking it might be a call from God, to service for Him, I promised to do it.

It was impossible for me to begin at once, and I determined to wait upon God, in prayer for this special work. Knowing that in times past He had heard and graciously answered me, and that power had been given me by the Holy Spirit, so that I felt encouraged to ask for this work also. I pleaded not only for physical strength, but for tact and wisdom in presenting the cause; for favor in the sight of the people; that God might incline them to give, and that I might find them in their homes. I carried the Bible with me, for I believe there is a blessing even in that, and it seemed that God had in every particu-

lar prepared the way for me, since every petition in my prayer was granted. I was happy in the work, pleasantly received, and met with a liberal response to my plea. I never received even a nickel that I did not only thank God but the donor also: so I worked and prayed and gave thanks until I completed my work, and with the result that, when I turned in my money, the officer was astonished at the amount received, and the number of Bibles and Testaments sold, anxiously inquiring how it was. I replied it was all of the Lord—give Him the glory.

When God gets control of us, He will lead us into wider regions of faith and service than we ever dreamed of.

MISCELLANEOUS.

"BEST-SELLING BOOK."

THE newspapers and journals continue to discuss the question of the decay of Bible reading.

Here is a more optimistic view from the *New York Times* than has appeared, though it needs some corrections in matters of fact, not affecting the argument:

The decay of Bible reading has been so common a theme of late, and has seemed to most commentators, including ourselves, so deplorable, even from the exclusively literary point of view, that one would be glad to believe that the decay itself had been rashly assumed rather than established. It has been said, with confidence, that Biblical allusions were no longer understood in "general society" or in a "promiscuous audience" as they once were, and that "people" no longer read the Bible. In fact, most people do not really read anything. A Shakespearean allusion, not of the tritest, is at least as sure as a Biblical allusion of going astray when promiscuously exhibited. And, in fact, no single person's experience can suffice, on such a point, as the basis of a safe generalization. The basis, to be trustworthy, must be statistical.

We have, and can have, no statistics of Bible reading. But we have some most interesting and trustworthy statistics of Bible publishing and Bible selling. In the case of any other book, we should assume that the "best-selling" book was the most read. Why should not we equally assume that about the Bible, and all the more because, or if, what may be called the social compulsion to read the Bible or to own the Bible has diminished. The more it diminishes the greater the probability that those who acquire Bibles read them. That the publishing of Bibles is as good a business as ever is strongly indicated by the fact that the principal Bible publishers of England and America have formed a consolidation in the nature of a "trust." Trusts are seldom formed and never "floated" on a falling market.

And always it is to be borne in mind that the publishers have to compete with other publishers who make it their aim to publish and distribute the Bible at cost, and who would, in the case of a copyrighted book, be "pirates." The Bible is not copyrighted, although what pretends to be the latest supplement to it is, and by Mary Baker Glover Patterson Eddy. The Bible is issued in forms which make it the cheapest book printed.

You can get the whole of the Bible from the American Bible Society for fifteen cents, and the British and Foreign Society has an edition that retails for sixpence. This latter society has in a century issued something like a hundred and seventy-five millions of copies, counting all languages, and its output last year was five millions, of which a third were in English. The American Bible Society, seventy-five years old, has issued a million copies, apparently all in English, for every year of its existence. This is the competition which the publishers for profit have to sustain. They sustain it so successfully that they are consolidating, and the extent of their business may be judged from the fact that the printing done by the British branches alone gives employment to three thousand men. Moreover, these houses, on both sides, report that the demand for their issues is steadily increasing.

Upon the whole, the burden of proof that Bible reading is going out of fashion is upon those who make the assertion. Nothing at all approaching a demonstration has yet been furnished by them.

A HINDU ON THE BIBLE.

IN an article in the *Kayastha Samachar*, one of the Indian native papers, a Hindu gentleman, who is apparently a reformer, advocates Bible-teaching in schools and colleges. The following extract may be taken as a specimen of the whole:

"The first remedy that I have to suggest is the introduction of the Bible as a class-book, in all primary

and high schools. I have found that lessons from the Manu Smriti, the Gita, or the Paranas, have proved ineffectual in broadening the mental vision of the student, and have a tendency towards strengthening the superstitious element in his spiritual nature. I have seen with dismay and indignation B. A. students, who ought to have known better, defending idol-worship and Brahman-feasting with all the fervor of proselytes.

"If the teaching of the Bible be substituted for that of the Puranic theology, our students will at least be freed from the trammels of bigotry, and will learn to reason, generalize, or investigate, like rational men. I am not a Christian, but I think the more Christ-like we become the better for us and our land. And towards securing this happy end nothing can be more effective than the practice of placing before the minds of our students, daily and repeatedly, the ideal of love, self-abnegation, and suffering for others' sake, that is presented to us in the pages of the Gospels."

The *Christian Patriot* of Madras, commenting on this, says: "This outspoken advocacy of the Bible is all the more significant when we remember how great an outcry the Indian non-Christian press raised when Bishop Welldon suggested that Bible study should form part of the curriculum in Indian schools and colleges."—*The Church Missionary Gleaner*.

BIBLE SOCIETY RECORD.

NEW YORK, March, 1903

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, March 5, 1903, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

Devotional exercises were conducted by Bishop E. G. Andrews, who read a portion of the second chapter of the Epistle to the Philippians, and offered prayer.

Among other items of business were the following: The Committee on General Reference reported a unanimous recommendation that Daniel Coit Gilman, LL.D., be elected President of the American Bible Society. The Board entered upon an election by ballot, and the tellers reported that Dr. Gilman was unanimously elected to the Presidency. A special meeting of five was appointed, to formally notify Dr. Gilman of his election, consisting of Mr. F. Wolcott Jackson, Chairman; Mr. Brouwer, Mr. Brinckerhoff, Mr. Stearns, and Mr. Taft, Vice-Presidents of the Society.

A letter was presented from the Rev. F. G. Wilson, of Tabriz, Persia, informing the Board that some of our Bibles had been refused entrance into Persia, at

the frontier, by reason of a recent order of the Persian government, which the missionaries fear will seriously interfere with our work in that country. The Secretaries were directed to see that this information was properly brought to the attention of the State Department in Washington.

Forty-two grants of Scriptures were made to individuals and institutions of various kinds in this country, amounting in value to nearly \$300. A grant was made to the American Board of Commissioners for Foreign Missions of 200 Kusaian Scriptures, for work in the Caroline Islands, and an appropriation of \$400 was made to the Missionary Society of the Methodist Episcopal Church for Italy.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Directors.

Francis W. Lawrence, Boston, Mass.
Watson E. Cosa, New York, N. Y.

Deceased Members.

Rev. Manley S. Hard, D.D., Philadelphia, Pa.
Rev. John S. Gilmer, Stony Point, N. Y.
Rev. John Bowman, D.D., Cedar Falls, Ia.
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Mrs. Matilda A. Belt, Jerseyville, Ill.

Summary of 31 Annual Reports of Auxiliary Societies received in February, 1903.

Receipts from sales in twelve months.....	\$964 49
Receipts from collections and donations.....	1,807 38
Paid American Bible Society on book account.....	1,032 11
Paid American Bible Society on donation account...	1,122 44
Expended on their own fields.....	1,042 73
Value of books donated.....	518 23
Value of stock on hand at date.....	1,388 67
No. of these auxiliaries reporting general operations	5
Collecting and distributing agents employed.....	22
Families visited by them.....	5,291
Families found destitute.....	417
Destitute families supplied.....	342
Destitute families supplied in addition.....	559
Sunday school children supplied.....	42

RECEIPTS IN FEBRUARY, 1903.

LEGACIES.

Beal, Harriet C., late of Wayne Co., N. Y.....	\$500 00
Cracraft, Louisa D., late of Saratoga Co., N. Y.....	100 00
Evans, John G., late of Cambria, Wis.....	60
	\$660 00

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Friend, Albany, N. Y.....	\$1 00
A Friend, Schenectady, N. Y.....	1 00
A Friend, Woodville, Tex.....	5 00
Ballard, Mrs. C. W., Braidentown, Fla.....	5 00
Barnett, S. J., Delta, Pa.....	5 00
Bell, G. F., Greenville, Ky.....	2 00
Black, James S., Union Vale, O.....	3 00
Blackford, Mary E., Upland, O.....	2 00
Blackwell, Mrs. Emma L., East Orange, N. J.....	30 00
Blosser, C. M., Quincy, Ill.....	1 00
Bruns, Mrs. Sophia, Dubuque, Ia.....	1 00
Byles, Rev. Edmund T., Norfolk, Conn.....	5 50
Camp, Helen P., Waterbury, Conn.....	5 00
Citizens of Plymouth, Ill.....	5 66
Deering, Mrs. L. A., Genoa, O.....	1 00
Dooling, Emily M., Milwaukee, Wis.....	1 00
Eckford, Rev. J. T., Alabama.....	4 85
Evans, D. D., Scranton, Pa.....	1 00
Faulkner, C. E., New York, N. Y.....	2 00
Fisher, M. A., Blue Hill, Me.....	5 00
Fox, Mrs. Louis R., Philadelphia, Pa.....	25 00
Friends, Orient, N. Y.....	6 45
Given, James, Rochester Mills, Pa.....	5 00
Goode, W. E., Slater, Mo.....	3 00
Halsey, Cornelia U., Newark, N. J.....	25 00
Hamilton, Rev. G. L., Rochester, N. Y.....	30 00
Hamilton, Rev. J. P., Alabama.....	1 50
Hulskamper, Mrs. J. A., East Orange, N. J.....	10 00
Hunt, Rev. W. L., Richmond, Mich.....	5 00
Hurlburt, Edward, Utica, N. Y.....	1 00
"In memory of Little Sunshine," Milford, Mich.....	5 00
Johnson, Rev. A. J., Alabama.....	3 35
Kilby, Hope M., Brooklyn, N. Y.....	5 00
King, Mrs. J. E., Lunenburg, Vt.....	30 00
Ladies' Aid Society of Ebenezer Pres. Ch., Lennox, S. D.....	5 00
Lawson, Victor F., Chicago, Ill.....	50 00
Link, J., Clare, Va.....	1 00
McCartee, Rev. W. A., Alabama.....	4 75
McCartee, Anna J., Brooklyn, N. Y.....	2 00
McGarrath, Miss Eugenia, Brooklyn, N. Y., for special translation work.....	2 50
Manning, Mrs. E. A., Boykin, S. C.....	1 00
Minturn, Louisa, New York, N. Y.....	60 00
Moore, Rev. H. C., Alabama.....	1 55
Nottingham, E. C., Syracuse, N. Y.....	50
Overecker, W. J., New York, N. Y.....	30 00
Pentfield, M. M., De Funiah Spa, Fla.....	3 00
Perkins, W. H., Magnolia, Miss.....	5 00
Porter, Mary C., Allegheny, Pa., "For work in Egypt".....	5 00
Rice, Lucy B., Petoskey, Mich.....	5 00
Richardson, Mrs. M. G., Perry Centre, N. Y.....	1 00
Rodgers, J. C., San Jose, Cal.....	5 00
Saltonstall, Jane, New, London, Conn.....	1 00
Savage, George S., Winchester, Ky.....	3 00
Smyth, Miss A. C., New York, N. Y.....	2 00
Southworth, F., Portland, Me.....	600 00
Stockwell, George E., Rensselaer, N. Y.....	30 00
Stone, L. A., Leavenworth, Kan.....	10 00

Strong, Harriet E., Woodbourne, N. Y.....	\$20 00
Sturges, Edward B., Scranton, Pa., for colporteurs in China.....	60 00
Styles, W. W., South Hero, Vt.....	5 00
Tinkham, S. S., Burlington, Vt.....	6 00
Through <i>The Christian Herald</i> , New York, N. Y.....	1 00
Union Meeting, Hancock, Mich.....	2 20
" " Sault de Ste. Marie, Mich.....	8 57
Union Meeting, Hastings, Minn.....	3 18
Vandewater, Rev. I. R., Long Beach, Cal.....	10 00
Van Voorhis, C., Catskill, N. Y.....	10 00
Watrous, Mrs. K. H., Tempe, Ariz.....	2 00
West, Edward W., Belleville, Ill.....	3 00
	\$1,196 26

CHURCH COLLECTIONS.

ALABAMA.	
Birmingham, Central Pres. Ch.....	\$3 00
Montgomery, First Pres. Ch.....	8 19
" Central Pres. Ch.....	12 30
Pine Flats, Pres. Ch.....	1 00
Prattville, Meth. Ep. Ch.....	7 00
Tuscaloosa, Pres. Ch.....	10 00
Woodlawn, Pres. Ch.....	3 70
ARKANSAS.	
Hope, Old School Pres. Ch.....	9 00
Searcy, Pres. Ch.....	7 00
CONNECTICUT.	
Bridgeport, Second Cong. Ch.....	10 00
Copentury, Second Cong. Ch.....	8 00
North Guilford, Cong. Ch.....	5 00
Southport, Cong. Ch.....	8 15
FLORIDA.	
Clara, Meth. Ep. Ch. Society.....	3 70
GEORGIA.	
Atlanta Presbytery, 4 Churches.....	10 95
Gristle, Meth. & Pres. Churches.....	7 51
Marlow, Pres. Ch.....	3 25
ILLINOIS.	
Gila, United Brethren S. S.....	1 03
Lake Forest, Pres. Ch. S. S.....	30 00
INDIAN TERRITORY.	
Cold Spring, Pres. Ch.....	1 47
IOWA.	
Breda, Wheatland German Pres. Ch.....	5 00
Dubuque, First Pres. Ch.....	4 00
Eagle Grove, United Lutheran Ch.....	6 35
Ludlow Township, Zalmona Pres. Ch.....	20 00
KANSAS.	
Cherryvale, Meth. Ep. Ch.....	2 00
Neal Circuit, Meth. Ep. Ch.....	1 00
Osage City, Meth. Ep. Ch.....	1 00
LOUISIANA.	
Clinton, Pres. Ch.....	3 25
Louisiana Conf. Meth. Ep. Ch.....	35 00
Natchitoches, Meth. Ep. Ch.....	1 21
MASSACHUSETTS.	
Beverly, Dane St., Cong. Ch.....	10 00
Dalton, First Cong. Ch.....	79 11
Lee, First Meth. Ep. Ch.....	16 00
Springfield, First Cong. Ch.....	50 63
MICHIGAN.	
Concord, Pres. Ch.....	1 00
Escanaba, Meth. Ep. Ch.....	2 10
Howell, Meth. Ep. Ch.....	5 00
Iron Mountain, Pres. Ch.....	1 39
Ishpeming, Pres. Ch.....	6 00
Lake Linden, Meth. Ep. Ch.....	6 00
Marquette, Pres. Ch.....	4 07
" Meth. Ep. Ch.....	1 00
Menominee, Pres. Ch.....	5 00
" Meth. Ep. Ch.....	5 00
Bap. Ch.....	4 63

MINNESOTA.	
Minneapolis Conf. Augustana Synod.....	\$12 46
Rushmore, Meth. Ep. Ch.....	2 00
St. Paul, First Swedish Meth. Ep. Ch.....	4 75

MISSISSIPPI.	
Canton, Pres. Ch.....	10 00
Madison, Pres. Ch.....	1 00
Mississippi Conf. Meth. Ep. Ch.....	16 00
North Mississippi Conf. Meth. Ep. Ch. South.....	32 25
Upper Mississippi Conf. Meth. Ep. Ch.....	20 00

MISSOURI.	
Butler, Meth. Ep. Ch.....	50
Parkville, Pres. Ch.....	3 00
Wallace, Pres. Ch.....	1 75

NEBRASKA.	
Buffalo Grove, Pres. Ch. and S. S.....	6 00
Eagle, Meth. Ep. Ch.....	2 00
Omaha, First Pres. Ch. South.....	7 00
Plymouth, Pres. Ch.....	1 10
Webster, Pres. Ch.....	90

NEW JERSEY.	
Cranford, First Meth. Ep. Ch.....	2 00

NEW YORK.	
Auburn, Westminster Pres. Ch.....	2 00
Brooklyn, Warren St. Meth. Ep. Ch.....	6 34
Burke, Meth. Ep. Ch.....	5 00
Canastota, First Pres. Ch.....	3 00
Central Valley, Meth. Ep. Ch.....	2 00
Delmar, Ref'd Ch.....	5 20
Freedom Plains, Pres. Ch.....	5 50
New York, Gospel Tabernacle.....	3 75
Poughkeepsie, First Pres. Ch.....	149 12
" Hedding, Meth. Ep. Ch.....	7 00
Rome, Liberty St. Meth. Ep. Ch.....	1 00
Westmoreland & Clark Mills, Meth. Ep. Ch.....	4 00

NORTH CAROLINA.	
Burlington Circuit Meth. Ep. Ch. South.....	25 00
Concord Presbytery, 6 Churches.....	26 00
Fayetteville, Pres. Ch.....	5 35
Greensboro, First Pres. Ch.....	9 17
King's Mountain, Pres. Ch.....	2 54
Washington, Pres. Ch.....	10 00

NORTH DAKOTA.	
Mandan, Pres. Ch.....	2 00

OHIO.	
Braceville, Meth. Ep. Ch.....	2 00
Dalton, Meth. Ep. Ch.....	5 00
Rock Hill, Pres. Ch.....	4 50
Toledo, Asbury Meth. Ep. Ch.....	1 00
" Epworth Meth. Ep. Ch.....	7 00
" Monroe, Meth. Ep. Ch.....	5 00

OKLAHOMA.	
Perkins, Meth. Ep. Ch.....	1 00

OREGON.	
Columbia Conf., Meth. Ep. Ch. South.....	16 30

PENNSYLVANIA.	
Duncannon, Pres. Ch.....	6 00
East Buffalo, Pres. Ch.....	10 00
Millsburg, Pres. Ch.....	3 00
Philadelphia, Kensington, First Pres. Ch.....	10 00
Transfer, Pres. Ch.....	2 00

SOUTH CAROLINA.	
Bethel Presbytery, 4 Churches.....	13 00
Cowpers & Clifton Charge, Meth. Ep. Ch. South.....	3 00
Edisto Circuit, Meth. Ep. Ch. South.....	4 00
Smyrna, Pres. Ch.....	2 35
South Carolina Conf., Meth. Ep. Ch. South.....	109 16

TENNESSEE.	
Dayton, Meth. Ep. Ch. South.....	5 00
Rogersville Station, Meth. Ep. Ch. South.....	4 50

Spring City Circuit, Meth. Ep. Ch.
South.....

\$6 80

TEXAS.

Dallas, Westminster Pres. Ch..... 12 00
Texas Conf., Meth. Ep. Ch..... 222 00
West Texas Conf., Meth. Ep. Ch.
South..... 13 80

WISCONSIN.

Argyle Charge, Meth. Ep. Ch..... 4 00
Phillips, First Pres. Ch..... 6 00

\$1,356 68

AUXILIARY SOCIETIES.

Credited Credited on
as Donation. Account.

Abbeville Co., S. C..... \$15 00
Alabama..... 827 38
Albany Co., N. Y..... 9 00
Arkansas City, Kan..... 20 40
Barneveld Welsh, Wis..... 32 36 8 64
Berkeley Co., W. Va..... 44 37
Boyle Co., Ky..... 314 54
Bradley Co., Tenn..... 8 98
Brooklyn..... 480 65
Calumet, Mich..... 42 33
Camden & Kershaw Co.,
S. C..... 9 95
Chatham Co., N. C..... 7 65
Christian Co., Ky..... 18 25
Cincinnati Young Men's, O.
Clifton Springs & Manchester, N. Y..... 123 11 32 88
Columbus Welsh, Wis..... 175 00 8 51
Connecticut..... 100 00
Dade Co., Mo..... 25 33
Denison, Kan..... 15 45
Douglas Co., Neb..... 10 00
Du Page Co., Ill..... 21 00
El Paso Co., Col..... 14 75
Essex Co., N. J..... 46 62
Fayette Co., O..... 12 00
Gillespie Co., Tex..... 32 40

Credited Credited on
as Donation. Account.

Hennepin Co., Minn..... \$2 41
Iowa Falls, Ia..... 11 05 15 00
Ipton Co., Tenn..... 4 82
Kosciusko Co., Ind..... 15 10
Logan Co., O..... 89 10
Louisia Co., Ia..... 12 00
Lucas Co., O..... 90 92
Maine..... 171 56
Maryland..... 150 69
Massachusetts..... 289 95
Memphis & Shelby Co.,
Tenn..... 61 02
Merrick Co., Neb..... 1 00 57 51
Mifflin Welsh, Wis..... 72 06 7 94
Milwaukee Welsh, Wis..... 12 96
Mitchell Co., Ga..... 7 97
Monroe Co., Ind..... 1 80
Monroe Co., N. Y..... 35 55
Mt. Zion, Mo..... 8 50
New Hampshire..... 500 00
Ogle Co., Ill..... 100 00
Osborne Co., Kan..... 19 92
Passaic Co., N. J..... 9 90
Pennsylvania..... 1,857 69
Prowers Co., Col..... 16 35
Salem Bible Ass'n, N. C..... 40 00
Savannah, Ga..... 50 00
Simpson Co., Ky..... 56 52
Southwestern, La..... 54 00
Spring Green, Wis..... 11 04
Springwater & Vic. Welsh,
Wis..... 140 09 27 91
St. Clair Co., Ill..... 51 75
St. Louis, Mo..... 85 66
Virginia..... 350 00
Washington..... 52 19
Wayne Co., Ind..... 48 91
Wayne Co., Mich..... 25 00 50 04
Wayne Co., O..... 50 00
Wayne Co. Welsh, Neb..... 25 69 14 31
Western Massachusetts..... 59 76
Youngstown, O..... 16 20

\$1,158 99 \$5,319 40

RETURNS FROM BOOKS DONATED.

A Lady, New York, N. Y..... \$0 10
Crouch, Rev. C. D., Walkerville,
Mont..... 3 60
Helm, Mrs. S. E., Fort Collins, Col... 90
Isenberg, Mrs. H., through C. Everett,
Beaumont, Ky..... 30
Presbyterian Board of Publication,
Philadelphia, Pa..... 8 85
Riggs, A. L., Santee, Neb..... 45 00

\$58 25

FOREIGN AGENCIES.

Cuba Agency (Sales)..... \$665 99
Puerto Rico Agency (Sales)..... 451 36

\$1,117 85

Agency among Colored People of the
South.....

\$375 99

MISCELLANEOUS.

Retail Sales..... \$1,482 87
Trade Sales..... 1,729 61
Sales of Waste Material..... 58 79
Rentals..... 6,172 01
Income from Trust Funds..... 2,715 23
Income from Available Funds..... 260 77
Income subject to Life Interest..... 186 44
Fitch Shepard Bible Fund..... 187 17
Available Funds..... 4,000 00
Record..... 8 40

\$16,726 28

Total Receipts..... \$27,969 20

THE FOLLOWING TRANSFER FROM
BOOK ACCOUNT TO DONATION AC-
COUNT HAS BEEN MADE.

Fayette Co. Bible Society, Ind..... \$36 90

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FINANCIAL STATEMENT FOR FEBRUARY, 1903.

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Gifts from Auxiliaries.	Legacies.	Church Collections.	Gifts from Individuals.	From Sales of Books Donated.	Agency Colored People of the South.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Income from Perpetual Trust Funds.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	1,158 99	600 00	1,356 63	1,196 26	58 25	375 99	1,117 35	..	2,715 22	3 40		\$8,642 14
Transfers.....	36 90	....	....	....	....	....	....	....	....	80 00	66 90	

RECEIPTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.	
From Auxiliaries.....	152 79	5,319 40	
" The Trade.....	7 83	1,729 61	
" Salesroom.....	259 78	1,482 87	
" Rents.....	7,000 00	6,172 01	
" Income from Available Funds.....		260 77	
" Income subject to Life Interest.....		136 44	
" British and Foreign Bible Society.....	117 70		
" Exchange Account.....	10,110 00		
" Fitch Shepard Bible Fund.....		187 17	
" Available Funds.....		4,000 00	
			17,607 59
			10,288 27

RECEIPTS FOR DEPOSITORY ACCOUNT.

	Books Issued.	Miscellaneous.	
Cash.....			
Transfers.....	10,352 19	2 70	10,354 89

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Sales of Waste Material.	Job Work.	Finished Plates.	Repairs to Plates.	Books Delivered to Depository.	Miscellaneous.	
Cash.....	38 79	.....	.....	.....	.....	.....	38 79
Transfers.....	.....	775 47	.....	.....	8,532 44	.....	9,297 91

Total Transfers.....	37,327 29	
Total Cash Receipts.....		27,969 20
Cash Balance from January, 1903.....		12,312 68
		\$40,281 88

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	Field Agents.	B. S. Record.	Foreign Agencies.	Grants to Miss'y and other Soc's.	Miscellaneous.	Agency Colored People of the South.	BIBLES.			Total Transfers.	Total Cash.
							Donated.	To Foreign Agencies.	To Life Members.		
Cash.....	1,120 46	141 94	1,160 25	1,244 80	34 71	437 51	.....	.....	.....		\$4,739 73
Transfers.....	59 29	310 63	9,610 00	....	501 75	325 42	506 00	1,631 64	262 50	13,757 20	

DISBURSEMENTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.	
Auxiliaries—Value of Books Supplied, &c.....	4,240 53	.....	
The Trade—Value of Books Supplied, &c.....	1,103 71	.....	
Salesroom.....	1,961 67	166 43	
General Salaries and Expenses.....	232 50	3,362 01	
Bible House Expenses.....		2,430 74	
Interest on Life Investment.....		12 08	
Books for the Blind on Account of Burr Legacy Income.....	3 00	1 24	
Exchange Account.....		7,875 00	
Trust Funds Invested.....		381 48	
			7 591 41
			14,228 93

DISBURSEMENTS FOR DEPOSITORY ACCOUNT.

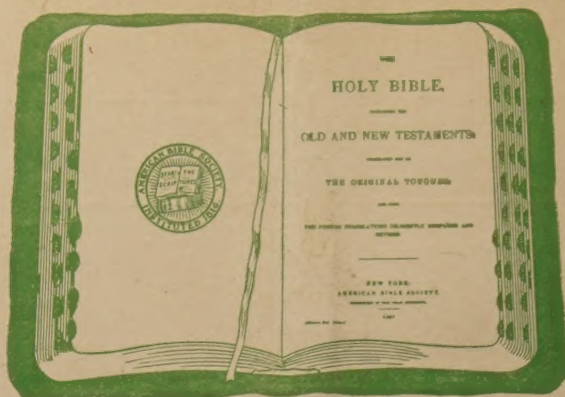
	Salaries and Expenses.	Boxes and Cartage.	Freight, Postage, &c.	Books from Man'g Dept.	Books Purchased.	Books Returned.	Discount on Sales.	Miscellaneous.	
Cash.....	537 23	61 05	135 53	.....	.....	.....	.....	.....	733 81
Transfers.....	8 20	.....	.....	8,522 44	.....	27 26	323 23	1,200 00	10,581 18

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Man'g, Repairs and Expenses.	Machinery and Tools.	Rent of Manufactory.	Miscellaneous.	
Cash.....	6,856 86	5,913 87	104 10	76 95	.....	.....	12,951 78
Transfers.....	.....	.....	97 50	.....	5,300 00	.....	5,397 50

Total Transfers.....	37,327 29	
Total Cash Disbursements.....		32,654 25
Cash Balance forward to March, 1903.....		7,627 63
		\$40,281 88

W. B.—The amounts in *italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.



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